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*Seven Emendations of the Text of the Rig Veda.*—By MAURICE  
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1. Emend, in RV. viii. 18. 13, ririṣiṣṭa yúr to ririṣiṣṭayúr, as metrical equivalent of prose ririṣiṣṭayúr=ririṣiṣṭa + āyúr.

One of the most extraordinary bits of Rig Veda tradition is contained in viii. 18. 13, which reads as follows:

yó naḥ kás cid ríriṣati  
rakṣastvéna mártyaḥ,  
svāīḥ śá évāi ririṣiṣṭa yúr jánaḥ.

The first two pādas are clear: ‘The mortal who with demonic practices desires to harm us . . . .’ We can guarantee beforehand that he who is so minded will himself come to grief. The Pet. Lexs., under 4 *yu*, and Grassmann in his Lexicon, surmise dvayúr for yúr. This yields the following result: ‘May that treacherous man come to harm by his practices.’ But dvayúḥ occurs twice in the next two stanzas; why should it have been corrupted here to yúḥ? And ririṣiṣṭa, from the reduplicated stem, ought to mean ‘do harm,’ ‘injure,’ rather than ‘take harm,’ ‘be injured.’

Ludwig (124) retains yúr as it stands and translates: ‘Dieser rührige mensch leide schaden durch seine eigene weise.’ Aside from the same fault in the rendering of the causative ririṣiṣṭa the word yúr remains anomalous in form and meaning. I think the passage can be cured without leaving any problematic remnants. The metrical reading of the passage is as follows:

suāīḥ śá évāi ririṣiṣṭayúr jánaḥ,

where ririṣiṣṭayúr is the metrical equivalent of prose ririṣiṣṭayúr = ririṣiṣṭa + āyúr. The syllable ṣṭā has been shortened metrically to ṣṭā because it is required to be short in the critical final cadence of the verse line, and is besides preceded by a long syllable. The translation of the entire stanza is, ‘The mortal who with demonic practices desires to harm us, may that person by his own doings injure his life.’ That ririṣiṣṭa is causative and not

intransitive may be seen from RV. vi. 51. 7, closely parallel to our passage: *svayám ripús tanvām rīriṣiṣṭa*, 'May the rascal injure his own person.' It will be observed that *rīriṣiṣṭa* in viii. 18. 13, and *rīriṣiṣṭa* in vi. 51. 7 are metrical doublets in different positions in the verse-line. They also illustrate the domination of metrical need over quantity. A neat parallel, too, from a similar sphere, that is, concerning an impious man, is RV. viii. 97. 3, *svāiḥ śá évāir mumurat póṣyaḥ vāsu*, 'May he by his own doings destroy the thrift of his property.' Here we notice the causative *mumurat* as the parallel to the causatives *rīriṣiṣṭa* and *rīriṣiṣṭa*.

The emendation in the passage under discussion consists therefore only of making a continuous batch of syllables out of the *Samhitā's* *rīriṣiṣṭa yúr*, namely, *rīriṣiṣṭayúr*, and considering it the metrical equivalent for prose *rīriṣiṣṭāyúr*. We are familiar with these strenuous changes of quantity for meter's sake in single words like *adīdipam* and *calācala*; in two words like *pibā-piba*. In my articles 'On *rciṣama*, an epithet of Indra,'<sup>1</sup> and, 'The god Indra and the *Sāma-Veda*,'<sup>2</sup> I think I have shown that quantitative metathesis for meter's sake can take place across the seam of a compound. I now note *virāṣāt* for *virāṣāt*, 'holding men,' RV. i. 35. 6, in the final cadence of a *triṣṭubh*: . . . *bhūvane virāṣāt*. Probably also *duvasanāso*, metrical for *duvasānāso* in RV. iv. 6. 10, *śyenāso ná duvasanāśo ārtham*, 'like eagles going to a distance.' Here the metrical change takes place in the syllable before the final cadence, also a critical place where a short syllable is needed. We may suspect also the word *janāyanāḥ* in AV. xii. 1. 47. It occurs in the line, *yé te pānthāno bahāvo janāyanāḥ*, and the *Padapāṭha* analyzes it as *jana + āyanāḥ*. But this class of compounds generally have *yāna* for their second member, e. g. *devayāna*,<sup>3</sup> *pitryāna*, *rathayāna*, whereas *āyana* is prevailingly compounded with prepositions, *āyana*, *udāyana*, *upāyana*, *nyāyana*, *parāyana*, *prāyana*, etc. It certainly looks as though *yé te pānthāno bahāvo janāyanāḥ* was substituted in a metrically

<sup>1</sup> JAOS. xxi. 50 ff.

<sup>2</sup> *Wiener Zeitschrift für die Kunde des Morgenlandes*, xvii. 156 ff.

<sup>3</sup> Note in the AV. itself, iii. 15. 2; vi. 55. 1, *yé pānthāno bahāvo devayānāḥ*; in TS. 2. 3. 14. 4, *yé te 'ryaman bahāvo devayānāḥ*; in TS. 5. 7. 2. 3, *yé catvāraḥ pathāyo devayānāḥ*.

too conscientious mood for yé te pánthāno bahávo janayānāḥ. As far as is known, the metrical shortening of a long vowel, when the result of saṁdhi in the seam of a compound, is shown here for the first time in ririṣīṣṭāyúr for ririṣīṣṭāyúr.

2. Emend, in RV. i. 30. 16, *sá* no to *sáno*=*sánas*, in the sense of 'success.'

RV. i. 30. 16, in the main a good stanza, reads as follows:

śásvad índraḥ pópruthadbhir jigāya  
nánadadbhiḥ śásvasadbhir dhánāni,  
sá no hiranyarathám daṁsánāvān  
sá naḥ sanitā sanáye sá no 'dāt.

'Ever does Indra with mightily foaming, neighing, snorting steeds conquer wealth.' Thus the first hemistich. Supposing now that we substitute for the second tautological *sá* no in the fourth pāda some accusative, say a word for 'success,' then the second hemistich runs as follows: 'He the wonder-working god has given us a golden chariot; he the successful (*sanitā*) has given us success (*sáno*) unto succeeding (*sanáye*).' This, I believe, is the way the pāda once stood. For the second *sá* no we must assume, without changing the sound in any way, an accusative neuter *sáno*=*sánas*, an *as*-stem, which, so far as I know, is not otherwise quotable. Therefore the Padapāṭha misunderstood the word, and divided it into *sá* no. The impression that all this is as I have assumed is strengthened not a little by such a passage as ApŚ. xvi. 29. 2, *sanir asi sanyāi tvā saneyam*, 'Success art thou, unto succeeding may I obtain thee.' Here *sanyāi tvā saneyam* paraphrases fairly well (barring the change of person) the words *sanáye sáno* 'dāt, as I have proposed to restore the RV. passage. A parallel version of the same formula, *sanir asi sanitāsi saneyam*, TS. i. 6. 4. 4; AŚ. i. 11. 1; ŚŚ. i. 15. 12, contains the additional *sanitā* of the RV. passage.

3. Emend, in RV. iii. 5. 5, *ripó* to *rupó*, in the sense of 'ascents.'

An evil fate has attended the tradition and explanation of a feminine stem *rup* which occurs three times in the RigVeda, and after a necessary correction a fourth time. In RV. iii. 5. 5 occurs a stanza, addressed to Agni, which is quite clear in form and meaning except for the single word *ripó*.

pāti priyām ripó ágraṁ padām véḥ  
 páti yahvās cáraṇaṁ sūryasya,  
 páti nábhā saptásīrṣaṇaṁ agníḥ  
 páti devánāṁ upamādam ṛṣvāḥ.

The last three pādas are clear : 'He, the young (Agni), guards the course of the sun ; Agni guards at his navel (birth-place) the seven-headed (god) ; he the high one guards the feast of the gods.' Now the first pāda, which contains ripó, occurs a second time in the RigVeda, iv. 5. 8, with rupó for ripó. Yet Bergaigne<sup>1</sup> translates it as it stands by, 'He guards the summit of deceit which is dear to him—the dwelling of the bird.' Ludwig (306) substitutes rupó for ripó, and translates it by earth, following Sāyaṇa (bhūmināma) : 'Er schützt den lieben hochort der erde.' Doubtless rupó is to be substituted for ripó. But the entire stanza describes some kind of solar paradise of which Agni is in charge. The western lexicons, following native scholastic lead, translate rúp by 'cow.' I think we can go less far afield: rúp means 'height,' 'ascent,' being a back-formation from the causative stem ropaya, and therefore the equivalent of rúh 'height,' 'ascent.' Now that fits patly in RV. iii. 5. 5, and also in iv. 5. 8 : 'He guards the dear summit of the height—the dwelling of the bird.' In RV. x. 13. 3 we have páñca padāni rupó ánv aroham. 'Five steps along the ascents I have ascended' : here rupó is cognate accusative after aroham. Cf. rúho ruroha, AV. xiii. 1. 4 ; 3. 26 ; róhanti púrvyā rúhaḥ, MS. iv. 12. 2 : 181. 15, and rohám-roham áruroha, TB. 2. 5. 2. 1. In the obscure pāda RV. iv. 5. 7, ágre rupá árupitaṁ jábāru, which is made opaque by the ἀπ. λεγ. jábāru, the word árupitam is certainly not to be derived from rup 'break,' as the lexicons would have it. The words ágre rupá árupitam, one way or another, mean, 'ascend the summit of the ascent.'

The word rúp figures only in the midst of cosmic turgid passages. The presence in our RV. redaction of one and the same pāda, one time with rupó, another time with ripó, would seem to show that the meaning of rupó had become obscure at

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<sup>1</sup> *Quarante Hymnes du Rig-Veda (publiés par Victor Henry)*, p. 8. See also Bergaigne, *La Religion Védique*, vol. ii, p. 77 f.

the time the *Samhitā* was put into the shape in which it has come down to us.

4. Emend, perhaps, in RV. viii. 29. 6, *pīpāya* to *pīyāya*.

One of the riddle-stanzas of RV. viii. 29, a hymn which seems to me to be a *nivid* or invitation<sup>1</sup> to ten varieties of gods, is addressed to *Pūṣan*. It is stanza 6 :

pathā ékaḥ pīpāya tāsvaro yathāñ  
eśā veda nidhīnām.

Ludwig (231) makes a strong literal translation which would be all right if one could have confidence in the resulting sense : 'Vom wege wird der eine fett wie ein dieb ; er weiss wo die schätze sind.' I cannot believe that *Pūṣan* is really depicted by the poet as getting fat on highway robbery, even though the word 'robber' is introduced in a poetic comparison. Geldner and Kaegi, *Siebenzig Lieder*, p. 129, translate much more plausibly : 'One lurks on the road like a robber ; he knows where the treasures are.' This must be nearly the correct sense, but how can *pīpāya* mean 'lurk'. I would suggest *pīyāya*, from *pī=āpi*, and *iyāya* 'goes', and render : 'One travels upon the roads,' etc.

5. Emend, in RV. vi. 49. 15, *abhī ca kramāma* to *abhī cākramāma*.

The gods collectively are addressed, RV. vi. 49. 15, in the plain words of the following hemistich :

kṣāyam dātājāram yēna jānān  
sprdho ádevīr abhī ca kramāma  
vīśa ádevīr abhy āśnāvāma.

'Give us imperishable dwellings from which we may advance against the godless enemy, reach the godless enemy.' The word *ca* in the second of these lines without correlative *ca* in the third line is certainly to be eliminated by reading *cākramāma* for *ca kramāma*. Then the sense is as given above without disturbance.

6. Emend, in RV. i. 119. 8, *itā ūtīḥ* to *itāūtīḥ*.

RV. i. 119. 8, speaking of the well-known characteristic of the *Aśvins* as helpers in need, reads as follows :

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<sup>1</sup> See the author in the *Transactions of the Congress of Arts and Science*, St. Louis, 1904, vol. ii, p. 486 f.

svārvatīr itā ūtīr yuvór áha  
citrā abhīke abhavann abhiṣṭayah.

Ludwig (30) translates : 'Liechtreich da war eure hilfe, wunderbar in der nähe war euer beistand.' Here itāḥ is rendered, rather lightly, by 'then,' but no real objection can be raised until we note the quite common compound itāūti. This fits even better : 'Your heavenly, wonderful aid, that helped out of this (difficult situation) was then at hand.' The difficult situation is described in the first hemistich of the stanza : Bhujyu, the son of Tugra, is wailing because he has been abandoned in the depth by his own father.

7. Emend, in RV. iii. 36. 7, samudréṇa to samudré na.

Two stanzas of the RV. contain what seems to be one and the same pāda in different orthography : once, vi. 19. 5, samudré ná síndhavo yádamānāḥ; the other time, iii. 36. 7, samudréṇa síndhavo yádamānāḥ. The stanza vi. 19. 5, dealing with god Indra, is as follows :

dhrtávrato dhanadāḥ sómavṛddhaḥ  
sá hí vāmasya vásunaḥ purukṣúḥ,  
sám jagmire pathyà ráyo asmin  
samudré ná síndhavo yádamānāḥ.

'Upholding law, giving wealth, strengthened by soma, he verily richly disposes of pleasant goods. The paths of wealth have met in him as rivers uniting in the sea.' The reading samudré ná here stands unquestioned, because there is a comparison which must be expressed by ná, and because the locative samudré corresponds to the locative asmin. We could not here read by any chance samudréṇa síndhavo yádamānāḥ.

The other stanza, RV. iii. 36. 7, reads as follows :

samudréṇa síndhavo yádamānā  
índrāya sómaṁ sūṣutaṁ bhárantāḥ,  
aúśúm duhanti, etc.

Ludwig (502) renders the passage as follows : 'Mit dem meere zusammen strebend die flüsse, dem Indra gut gekelerten soma bringend, es pressen den stamm sie . . .' The first pāda thus translated does not connect with the rest, and will not do so until we substitute a reading that contains a comparison ; in other words, we must here read samudré ná síndhavo yádamānāḥ.

Then the rendering is as follows: 'Bringing well pressed soma to Indra, as rivers uniting in the sea, they extract (the soma) from the stems (of the soma-plant) . . .' The comparison expresses the well-known notion that Indra's drinking capacity is so great as fairly to require lakes of soma unto its satisfaction. The next stanza states this without circumlocution: *hradá iva kuṣáyāḥ somadhánāḥ*, 'His belly-cavities, holding soma, are like lakes.' A good parallel is RV. x. 43. 7:

*ápo ná síndhum abhí yát samákṣaran  
sómāsa índram kulyá iva hradám.*

Cf. also RV. i. 8. 7 ; 52. 7, and the passages under the head of *kuṣí* in Grassmann's Lexicon.